THE

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ON THE ABUSES OF SACRED MUSIC.

MR. EDITOR,

There is no respect, in which the exercises of public worship have more improved in our capital and its vicinity, and, I believe, throughout New England, since the revolutionary war, than in the style and performance of sacred music. Every one, who has arrived at middle age, can well remember the time, when it was common to hear in our churches the worst tunes of the worst masters sung in the worst manner; when the most popular tunes abounded in fugues, were of the lightest kind and of the quickest movement; and when slow and solemn music, such as is best adapted to the purposes of religious worship, was rarely performed, except to excite merriment in inconsiderate minds at the taste of our ancestors.

These abuses proceeded to such a length, as in a degree to work their own cure. Serious people became convinced of the unfavorable influence of a bad taste in psalmody upon the cause of religion. They began to combine for a cure of the evil. This was however very gradually effected in the face of the most deeply rooted prejudices. Collections of sacred music were made by persons of taste and skill, who banished the jargon of modern corruptions as fast, as public sentiment would admit the change; till, I am happy to acknowledge, a growing number of our churches are furnished with tunes, at which correct taste is not disgusted, and religion is not obliged to mourn.

Still much remains to be reformed. It is painful to every one, who has a proper relish for this delightful exercise, to witness the manner, in which it is too generally practised. I refer not so particularly to the actual singers, as to the whole assembly. If we look around upon our common audiences, at the time of singing God's praises, we shall find a chilling languor too generally prevalent. Some will not take the trouble to open their books, and to accompany the performers. Others compose themselves to sleep, from which they are not aroused by the most sol-

emn truths, which follow. Nearly all appear to be sitting at their ease, as if at an interlude, which claims no attention, and which may be heard or neglected at pleasure. I am sorry to add, that examples of such remissness are sometimes set by preachers themselves, who employ the time of singing in preparing for the other services.

A still further abuse is, that the singers themselves often perform this exercise without manifesting an interest in it, as a religious service; and, after their part is acted, repay the indifference, with which they have been heard, by neglecting every other duty of the sanctuary.

But are arguments necessary to prove, that singing is a part and a highly important part of worship? Is it not inconsistent, hypocritical, sacrilegious, while some of the audience are celebrating the praises of the Most High in the sublimest strains, for others to feel no interest, and take no part in the service, unless to debase it by positive acts of impiety?

It cannot be denied, that singing, as too often managed, is but solemn mockery; and that with many, instead of promoting the great objects, which it is intended and adapted to accomplish, it is at best an unmeaning service.

It is highly desirable, that this subject may be regarded in a just light. In our houses of worship, I am happy to observe the practice of rising at the performance of this exercise gradually gaining ground. This gives it an interest, which it can no otherwise attain; for in this case it appears, as if the audience were disposed to consider it, as a common concern, and were unwilling to surrender this part of worship to a small part of the congregation alone.

It is to be hoped, that this practice will increase and prevail; for I see no reason, why we should not rise, as well in singing God's praises, as in celebrating them by prayer.

I would enlarge upon this subject, were not my sentiments fully and happily expressed by two writers* in your useful miscellany, to whose suggestions I desire earnestly to recal the attention of every reader.

ERASMUS.

THE JUDICIAL COMBAT.

THE account to be given of this sanguinary custom will be extracted from Robertson's history of Charles the v. vol. i—from p. 50 to 55 and note XXI.

The Judicial Combat was a custom which was adopted under the feudal system for the settlement of civil disputes between different persons. Not only questions concerning uncertain or contested facts, but general abstract points of law, were determined by the issue of a combat. This

* See vol. ii. pp. 108, 206, and 241.

mode of trial was considered as a solemn appeal to God, and the surest way of ascertaining the truth, and of obtaining a just and satisfactory decision on a disputed point. Not only might a man defy his antagonist, and call on him to make good his charges or prove his innocence by the sword; but the witnesses also were equally exposed to the challenge, and obliged to establish the truth of their testimony by the dint of arms, at the call of one of the parties. Nay, the magistrate or judge, when about to give his decision might be accused of iniquity or corruption, and challenged to defend his integrity by combat; nor could he refuse to fight without exposing himself to infamy.

After the custom was introduced, it became so popular, that it was extended to almost all classes of persons and cases. Clergymen, women, minors, aged and infirm people, if they could not or would not fight personally, were obliged to produce champions to fight for them. The clergy however remonstrated against this custom as repugnant to the spirit of the gospel and subversive of justice and order. But the maxims and passions which favored the custom, had taken such hold of the minds of men, that they disregarded those admonitions and censures, which would otherwise have filled them with terror. At length the kings of Europe exerted themselves to abolish the custom; but the struggle to support it was of long continuance and subsisted for several centuries. Although the custom gradually lost ground, some instances of this mode of trial occurred as late as the sixteenth century.

In speaking of the edicts of kings to abolish the custom Dr. Robertson observes, "no custom, how absurd soever it may be, if it has subsisted long, or derives its force from the manners and prejudices of the age in which it prevails, was ever abolished by the bare promulgation of laws and statutes. The sentiments of the people must change, or some new power sufficient to counteract the prevalent custom must be introduced. Such a change accordingly took place in Europe, as science increased and society advanced towards more perfect order."

Such was one of the sanguinary customs among Christains of former ages—such their mode of obtaining *justice*, and such their *courts of judicature!* Who is not shocked at the thought of his having descended from ancestors so ignorant, so savage, so ferocious and inhuman; and so blinded by the popularity of a barbarous custom!

But between the Judicial Combat and the present custom of war, there is an agreement in some striking and important particulars.

1. The custom of war is supported under the idea that it is a *necessary*, *just* and *honorable* mode of deciding a controversy. The Judicial Combat was supported on the same ground, and while the custom was popular, it was as necessary, as just and as honorable, as the custom of war is at the present time.

2. In the Judicial Combat the

parties exposed their lives in a savage appeal to God for the decision of a dispute by murderous warfare: Such is the case in the present custom of war.

3. The custom of the Combat exposed innocent people, to lose their lives who had no hand in the origin of a quarrel: So does war.

4. The Combat was a mode of attempting to obtain justice, or a redress of wrongs, as perfectly uncertain as a decision by lot, or by a game at cards: So is war.

5. In the Combat *force* and *art* were substituted for *reason* and *justice;* the issue to each of the parties depended less on the righteousness of his cause, than on his strength, his skill and dexterity in the use of arms: It is the same with the custom of war.

6. The custom of Judicial Combat gave opportunity for the greatest villains to escape punishment, and to acquire glory by destroying the innocent: So does the custom of war.

7. Nothing but strong delusions could ever have given popularity to the custom of Judicial Combat: In the same manner we must account for the popularity of war.

If the light derived from the progress of science was sufficient to abolish the custom of Judicial Combat, it may be hoped that the progress of religion will abolish the sanguinary custom of national wars.

Illustrations of passages in the New Testament, which refer to sentiments, &c. among the Jews in the time of our Savior.

45.

Luke vi. 1. "It came to pass, *on the second sabbath after the first*, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands."

THERE is no other example of the use of the compound word, which is here rendered, *the second sabbath after the first;* and the endeavor to explain it, has not a little perplexed both critics and commentators. We will not however perplex our readers with long speculations, either of our own, or of others, upon it. But a few remarks may not be uninteresting, nor wholly unprofitable.

First, then, it is translated by one, "on the sabbath called *second-prime;*" it being considered "safest to render the word by one, similarly formed in our own language."* By another, "on the *first* sabbath *of the second month.*"† By a third, "the *first after the second.*"‡ And in a copy of the Bible which I have, printed in 1599, it is rendered, "it came to pass *on a second solemn sabbath.*" We subjoin the

* Campbell Text and Note. † Wakefield. ‡ Beausobre and L'Enfant; and with this agree the translations of Lightfoot, Whitby, and others.

interpretations of some of the most eminent expositers of the New Testament.

1. The Jewish year had two beginnings; one with the month Tizri, corresponding with our September O. S.; and the other, with the month Nisan, corresponding with our month of March. There were consequently *two first sabbaths;* and this, it is supposed, was the second, and was therefore called, the *second first sabbath.*

2. When either of the three great annual feasts, of the passover, pentecost, or the feast of tabernacles, fell on the sabbath, that sabbath, it is said, had a peculiar respect paid to it, and was called a *great* or *first sabbath;* or, as in John xix. 31, *a high day.* Thus, when the day of the passover fell on the sabbath, it was called the *first first sabbath;* when on the day of pentecost, the *second first sabbath;* and when on the feast of tabernacles, *the third first sabbath.* This is the interpretation of Grotius, Hammond, and Le Clerc.

3. Sir Isaac Newton, in his observations on Daniel and the Revelations, supposes that the feast on the seventh day of unleavened bread, was considered as the second of two prime sabbaths; as easter day is called high easter, and its octave low easter, or low sunday. (See p. 154.)

4. One more, and as I think, the most correct, interpretation is, that the day here referred to, was *the first sabbath after the second day of the passover.* In Leviticus xxiii. verses 10, 11 and 15, it is said, "speak unto the children of Israel, and say unto them, when ye be come into the land which I give you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you. *On the morrow after the sabbath, the priest shall wave it, and ye shall count unto you,* FROM THE MORROW AFTER THE SABBATH,—*from the day that ye brought the sheaf of the wave offering,—seven sabbaths shall be complete;*" that is, seven sabbaths shall pass between the morrow after the sabbath of the passover, and the day of pentecost. In Canaan, the barley harvest began to be ripe, at the time of the passover; and the day of the wave sheaf, and the day of pentecost, respected each other, and both respected the harvest. The *sheaf of the wave offering,* which was a sheaf of barley, was presented to God, at once in supplication of a divine blessing upon the new fruits, of permisson to eat them, and to put in the sickle to reap them; as the offering of the first bread on the day of pentecost, fifty days afterwards, (Lev. xxiii. 15—17.) was an expression of gratitude for their work accomplished, and for their harvest gathered in. The seven sabbaths preceding the day of pentecost, being therefore counted from the second day of the passover week, the first was called, *the first sabbath after the second day of the passover;* the second, the second sabbath after the second day of the passover; and so on, to the seventh.—There are examples of days, numbered

by the ancient Jews, from the day of the wave sheaf. It is said of a number of disciples of some master, *they died fifteen days before pentecost, and thirty three after the sheaf.* And again, *this work was finished thirty three days from the day of the wave sheaf.* To the first sabbath succeeding this second day of the passover, it is believed that the evangelist referred in the text. This interpretation of Lightfoot, is adopted by Whitby, Beausobre and L'Enfant, and others.

It will not be unappropriate to append to this article, a few more Jewish peculiarities of opinion and of practice on the sabbath.

The reason, say they, of the command, that no calf, or lamb, or kid should be offered, till it was eight days old, (Lev. xxii. 27.) was, that nothing in this world becomes perfect, till a sabbath has passed over it.

The approach of the sabbath was proclaimed by the sound of trumpets, or of horns, and by two shouts more than were made at other times; the first giving notice to the people to abstain from work, and the other to distinguish between the common day, and the holy day which was approaching. When the sun was upon the point of setting, the trumpets sounded again, to give notice to the people, to light their sabbatical lamps. These lamps were to be kept burning 'till the sabbath was over; for it was thought to be unlawful, during that time, to kindle a fire. Even the poorest, if they begged their oil, felt obliged to have these lamps in their houses.—The trumpets were blown from a covered place, called *the covert for the sabbath,* (2 Kings xvi. 18.) where the kings sat upon the sabbath, and on other solemn occasions.

By a decree of the Emperor Augustus, the Jews were exempted from summons into any court of justice on fridays, after three o'clock in the afternoon, that they might attend to the business of the vigil; a part of which was, to wash their hands and feet in warm water, in order to meet the sabbath with greater decency.

The sabbath was a festival. The table was spread on that day with their best provision, which had been previously prepared; and the master of the house, having taken a cup of wine, and repeated the three first verses of the second chapter of Genesis, and pronounced the benediction of the sabbath, drank it; and the rest of the company drank after him. Three meals were always eaten on the sabbath. The first, on the evening of its entrance; the second, after morning prayer in the synagogue; and the third, at about the time of the setting of the sun, when the other public services of the day were over. The master of the family, at this time, gave thanks over a cup of wine; over the sabbatical lamp; and over some spices, which were prepared, as they say, to refresh any one who should faint for sorrow, in parting with the joy of the sabbath. The blessing of separation between the day which was closing, and that which was beginning, was then pronounced.

Two more lambs were sacri-

ficed on the sabbath, than on other days; and double the quantity of flour, and wine, and oil, was used for the meat offering. When the drink offering was poured out, the Levites sang the song of Moses, in the xxxii. chap. of Deutreonomy, *Hear O heavens, &c.* This song was divided into six parts, one only of which was sung on each sabbath. At the evening sacrifice, they sang the psalm in the xv. of Exodus; *I will sing unto the Lord, for He hath triumphed gloriously, &c.*

A very great portion of the religious observances of the Jews, had no other basis than their *traditions;* but how corrupt appears the tendency of these traditions, and of the superstitious practices which they imposed, when we find *the Scribes and Pharisees watching Jesus, whether he would heal on the sabbath a man, whose right arm was withered; that they might find an accusation against him!* This is one of the very numerous evidences with which the gospels abound, of the very great depravity of the Jews in the time of our Lord; one of the many evidences, of the necessity of a new revelation. We may, perhaps, have an opportunity of comparing christian, with Jewish sentiments on this subject. (See Godwin's Moses and Aaron, B. 3. c. 4. Lewis' Orig. Heb. B. 4. c 16.)

SUMMARY OF THE CHRISTIAN CHARACTER, BY JUDGE HALE.

MR. EDITOR,

THE following extract, containing a summary of the christian character, may perhaps engage more than the ordinary attention of some of your readers, as it was written by the celebated Sir Matthew Hale, Lord Chief Justice of England, who lived in the early part of the 17th century:—

"He that fears the Lord of heaven and earth, walks humbly before him, thankfully lays hold on the message of redemption by Jesus Christ, strives to express his thankfulness by the sincerity of his obedience; is sorry with all his soul when he comes short of his duty; walks watchfully in the denial of himself, and holds no confederacy with any lust or known sin; if he falls in the least measure, is restless till he has made his peace by true repentance;—he who is true to his promise, just in his dealings, charitable to the poor, sincere in his devotions—that will not deliberately dishonor God, although with the greatest security of impunity: he that hath his hope and his conversation in heaven; he that dares not do an unjust act although never so much to his advantage; and all this because he sees him that is invisible, and fears him because he loves him; fears him as well for his goodness as his greatness: Such a man, whatever be his sect or profession, or by whatever religious name he calls himself, or is called by others, he hath *the life of religion* in him, and that life acts in him, and will conform his to the image of his Savior, and go

along with him to eternity, notwithstanding his practice or non-practice of many indifferent things.

"On the other side, if a man fears not the eternal God, dares commit any sin with presumption, can drink to excess, lie, swear vainly or falsely, live loosely, break his promises; such a man, though he practise every ceremony never so curiously, notwithstanding a thousand external conformities, or zealous opposition to them, he wants *the life of religion.*"

It is observable, that in the foregoing extract, none of those opinions which alienate and divide christians into parties, are found. All metaphysical and perpexing doctrines, which are hard to be understood, and, if understood, tend not at all to edify christians in general, are entirely omitted. All is easy and plain to the weakest capacity and is approved by the mind and conscience of every one. Christianity was designed for the poor, the weak, the illiterate, as well as for the philosopher and the learned. Its most important doctrines and rules of duty lie within the comprehension of every virtuous and upright mind. The sincere and humble christian, therefore, ought not to be grieved, or disheartened, or think that his acceptance with God depends upon his understanding and embracing those speculations, concerning which much disputation and animosity have arisen, and about which wise and good men have not decided alike.

Fear God and keep his commandments; for this is the whole of man. The gospel *teaches to deny ungodliness and worldly lusts; and to live soberly, and righteously, and godly.*

ON BELIEVING PROPOSITIONS WHICH WE DO NOT UNDERSTAND.

The following letter and remarks have been extracted from Dr. Benson's "Dialogue between Theophilus and Pyrrho." In the course of the Dialogue Pyrrho produced and read the letter as one lately received from a friend. The letter was then made the subject of conversation.

"DEAR SIR,

When I have no news to impart, I collect what materials I can of any other kind, to show how desirous I am to keep up a correspondence with you. An ingenious gentleman of my acquaintance, whom I call Novatianus, was in company with the lady Aspasia; who was exclaiming bitterly against a certain preacher, whose historical name shall be Eusebius. For Eusebius had asserted something in one of his sermons, which gave the lady great offence. Upon which she condemned him with a warm zeal, and great fluency of speech; and declared she would never hear him more as long as she lived. This occasioned the following dialogue between her and my friend.

Novatianus. What was it, Madam, in Eusebius' sermon, which offended you so much?

"*Aspasia.* He asserted that we are to believe nothing but what we can understand.

"*Novatianus.* Was that the thing which gave you so much offence?

"*Aspasia.* Yes, sir, and enough too. I wonder how any body can venture to assert such a thing.

So far the dialogue proceeded; and then they conversed for an hour or two, about other matters; by which means this affair was quite forgot. Then Novatianus begged the favor of a pen and ink and a small piece of paper; all which a servant readily brought him. Upon the paper, he wrote down the following words in Greek ὁ Θεος αγαπη εστι, and then very gravely gave them to the lady and desired her to read them. That revived the dialogue, which proceeded as follows:—Aspasia, looking first upon the paper and then looking earnestly, and with surprise and confusion, in Novatianus' face, said, sir, I cannot read them. What do you mean by this? It is not English, and they are strange letters to me. I cannot imagine what you design by asking me to read what I know nothing about. Novatianus gravely said, do you *believe* them, madam?

"How can I (answered Aspasia, with great quickness) unless I *understand* them! Hold, madam, (replied Novatianus) you may, surely, believe things which you cannot understand.

"*Aspasia.* That is impossible.

"*Novatianus.* Then I find that you are, after all, of Eusebius' opinion, notwithstanding his sermon offended you so much.

This startled the lady and caused her to say, I profess I believe I am wrong. The thing never appeared to me in this light before. I really begin to suspect that I was mistaken; and that Eusebius was in the right. I beg his pardon for condemning him before I had duly considered the reasonableness of what he said. But what is the meaning of these words? For I cannot so much as read them.

"Novatianus said, I will assure you, madam, they are the words of holy Scripture; and that according to the original. They contain a plain truth; and a very great and important truth. I would therefore have you try once more whether you cannot believe them. Aspasia was now impatient to have them explained; and said to Novatianus, tease me no longer, I freely acknowledge that I was too rash and inconsiderate; and I am now fully convinced that I cannot tell, whether I believe what you propose to me, or no; till I understand what is meant thereby. Pray tell me therefore what the words signify, and keep me no longer in suspense. As soon as I *understand* them, I will then tell you fully, whether I *believe* them, or no.

"Well then (said Novatianus) I will gratify you by telling you that you may find the passage 1 John iv. 8. and the English of it is, "God is love." That proposition (said Aspasia) I most readily and firmly believe; but I find I could not believe it, till I understood it. I heartily beg Eusebius' pardon, and sincerely condemn mine own folly and imprudence, in censuring what I ought to have applauded. I will

promise you, I will go and hear him again; and shall now have a better opinion of him than ever.

"The next time Novatianus visited Aspasia she continued of the same mind; and severely condemned herself; but applauded Eusebius; and thanked Novatianus, for taking so kind and ingenious a method of leading her into right sentiments upon that head. But was ready to wonder, that she had not before seen the matter in the same light;—as it appeared so very obvious, now she had attended to it, and carefully considered it.

"I know, my friend Pyrrho, that you are a speculative man, and will make reflections on such a story, which would not occur to others.—Instead of news therefore or business I thought it might not be amiss to send you this story. If it can afford you any useful hints, it is at your service. If not, accept it as a testimony of my being ready to oblige you.

I am yours, &c.

"When Pyrrho had read the letter, Theophilus said Novatianus had acted like a man of sense, and that he had clearly shown that *men cannot believe what they do not understand.*

"Pyrrho alledged, that divines had often asserted that we may and ought to believe things above reason, though not contrary to it.

"Theophilus replied, that there were two senses in which this proposition may be interpreted. The one is, that *faith*, or what is revealed as the *object of faith*, contains some things which human reason alone could not have found out; but if known at all, must be discovered by *revelation*. For instance, "that men are to be raised from the dead; and that Jesus Christ is to judge them." And in this sense I suppose all who acknowledge divine revelation are agreed, that some of the objects of faith are above reason.

"But there is another sense in which faith has by some been affirmed to be above reason: viz. that men may and ought to believe things which they *cannot understand*.—I look upon this assertion to be groundless and false; and that in this sense faith can no more be *above reason*, than it can be *contrary to it*.

"*Pyrrho.* Will you not allow that there are many things which we believe, though we cannot comprehend how they are effected?—For instance, we believe that God made the world, though we do not know *how* he made it. We believe that the soul and body are united, and mutually influence each other; though we do not know *how* they are united, or how body and spirit can have such a mutual influence.

"*Theophilus.* Unless we understand what is *meant* by these words—*God created the world*—how can we talk or think about such a thing. Unless we had ideas affixed to the words *body* and *spirit*, we could not talk of their union —*That God made the world* is one proposition. *How he made it*, would be another and quite different proposition. The first we believe and understand; the latter we know and understand nothing of. The last therefore is not the object of our knowledge or faith, but of our ignorance.

"Whatever God says, I am very ready to assent to it, for that very reason, *God hath said it.*—But I must understand *what is said*, as well as be satisfied that the discovery came from God, before I can believe it is a divine *revelation.*

"The church of Rome says, 'What! are you wiser than all your fathers?' And they quote great names and many authorities. But protestants do not much regard such arguments against scripture and common sense."

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MEMORABLE FACTS.

ANEXAGORAS was accused of *atheism* for attempting to explain the eclipse of the moon by natural causes; he was thrown into prison, and with difficulty relieved by the influence of Pericles. Protagoras was banished from Athens for maintaining the same doctrine.—*Kames' "Sketches."*

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IN the days of the emperor Justinian a violent dispute arose in the church on this question, whether we ought to say, "One of the trinity suffered in the flesh" or "One *person* of the trinity suffered in the flesh."—"On this pretty puzzle there were four different opinions. One set approved both expressions, a second condemned both, a third maintained the former expression to be orthodox, the latter heterodox. And a fourth affirmed the reverse. In this squabble emperors popes and patriarchs engaged with great fury."

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Nestorius, a bishop, was *censured* and *degraded* for denying that Mary was the "mother of God."

ST. ANN was supposed to be the mother of Mary, and so lately as the beginning of the last century a dispute arose in the papal church on this question—Whether St. Ann should be styled "God's grandmother," or "the mother of the mother of God." The question was decided by Pope Clement XI. He thought proper to suppress the title "God's grandmother," as "offensive to pious ears." "Yet, says Dr. Campbell, it is impossible for one without naming Nestorius to give a clearer decision in his favor."—See Lectures on Ecclesiastical History, pp. 223—4—5.

Is it not to be lamented, that the peace of the christian church has been so long interrupted by such absurd and barbarous questions, to the exclusion of that charity which is the end of the commandment and the fulfilling of the law?

Can it be wonderful that some men become Deists in view of such controversies among professed christians, and the censorious manner in which they have been conducted?

If the questions relating to the Virgin Mary and St. Ann, are revolting to the minds of christians at the present day, why will they support a controversy which naturally involves them? If Jesus Christ is the Supreme God, and Mary is the mother of Christ, she was certainly "the mother of God." On the same principle, if St. Ann was the mother of Mary, it will follow that she was the "grandmother of God," notwithstanding the decision of the Pope.

AN HISTORICAL SKETCH OF THE ENGLISH TRANSLATIONS OF THE BIBLE.

Concluded from page 304.

THE Preface of the Translators, though quaint and pedantic in its style, is adapted to obviate objections, to impress the reader with the importance of the design and the fidelity of its execution, and to incite him to a serious perusal of the Bible. After applauding the constancy of king James in prosecuting this design, they proceed to commend the Holy Scriptures, whose "original," they observe, "is from heaven, not from earth; the author, "God, not man; the enditer, the "Holy Spirit, not the wit of the "apostles or prophets .... the "form, God's word ... the effects, "light, stability, peace ... the "reward of the study thereof" most happy here and hereafter.

They next show the necessity of a translation; give a brief account of the translation of the Old Testament from the Hebrew into Greek, and from the Hebrew and Greek into Latin, and of the translations into the vulgar tongues; notice the reluctance of the church of Rome to have the scriptures translated, and the objections that had been made to this work, and offer what they judge should be satisfactory reasons in vindication of it; and then show "what they proposed "to themselves, and what course "they held in this their perusal "and survey of the Bible." "We "never thought," say they, "from "the beginning, that we should "need to make a new Translation, "nor yet to make of a bad one a "good one; but to make a good "one better, or out of many good "ones, one principal good one, "not justly to be excepted against. "... And in what sort did these "[translators] assemble? in the "trust of their own knowledge, "or of their sharpness of wit, or "deepness of judgment, as it were "in an arm of flesh?" No. "They "trusted in him that hath the key "of David, opening and no man "shutting; they prayed to the "Lord, the Father of our Lord, "to the effect St. Augustine did; "*O let thy Scriptures be my pure "delight, let me not be deceived in "them, neither let me deceive by "them*..... If you ask what "they had before them; truly it "was the *Hebrew* text of the Old "Testament, the *Greek* of the "New. The Scriptures in those "tongues we set before us to trans-"late, being the tongues wherein "God was pleased to speak to his "Church by his Prophets and A-"postles. Neither did we run "over the work with that posting "haste that the *Septuagint* did, "if that be true which is reported "of them, that they finished it in "seventy two days; neither were "we barred or hindered from go-"ing over it again, having once "done it;—neither were we the "first that fell in hand with trans-"lating the Scripture into Eng-"lish, and consequently destitute "of former helps. .... The work "hath not been huddled up ... but "hath cost the workmen, as light "as it seemeth, the pains of twice "seven times seventy two days "and more. .... Neither did we "think much to consult the Trans-"lators or Commentators, *Chal-"dee, Hebrew, Greek*, or *Latin*, no "nor the *French*, *Italian*, or "*Dutch;* neither did we disdain "to revise that which we had "done, and to bring back to the "anvil that which we had ham-

"mered; but having and using as "great helps as were needful, "and fearing no reproach for "slowness, nor coveting praise for "expedition, we have at length, "through the good hand of the "Lord upon us, brought the work "to that pass that you see."

They next assign their reasons for setting diversities of senses in the margin, where there is great probability of each. . . . "There be many words "in the Scriptures, which be "never found there but once—so "that we cannot be holpen by "conference of places. Again, "there be many rare names of "certain birds, beasts, and pre"cious stones, &c. concerning "which the Hebrews themselves "are divided."

In reference to the various renderings of the same word, they observe: "We have not tied "ourselves to an uniformity of "phrasing, or to an identity of "words. Truly, that we might "not vary from the sense of that "which we had translated before, "if the word signified the same "thing in both places (for there "be some words that be not of "the same sense every where) we "were especially careful, and "made a conscience, according "to our duty. But, that we "should express the same notion "in the same particular word; as "for example, if we translate the "Hebrew or Greek word once by "*purpose*, never to call it *intent*, "&c. we thought to savour more "of curiosity than wisdom, and "that it would rather breed scorn "in the atheist, than bring profit "to the godly reader. . . . Last"ly, we have on the one side, a"voided the scrupulosity of the "Puritans, who leave the old ec"clesiastical words, and betake "them to other; as when they "put *washing* for *baptism*, and "*congregation* instead of *church*; "as also, on the other side, we "have shunned the obscurity of "the Papists, . . . whereof their "late Translation is full, and that "of purpose to darken the sense, "that since they must needs trans"late the Bible, yet by the lan"guage thereof, it may be kept "from being understood. But "we desire that the Scripture "may speak like itself, as in the "language of Canaan, that it may "be understood even of the very "vulgar."

In conclusion, they "commend "the readers to God, and to the "Spirit of his grace," . . . and seriously exhort them, "not to receive "so great things in vain," and "not to despise so great salva"tion."

To the correctness and fidelity of this Translation the ablest critics and most competent judges have given the fullest testimony. The learned and judicious Selden observed, "This is the best translation in the world, and gives the sense of the original best." Dr. Geddes, in his Prospectus of a New Translation of the Holy Bible, has the following remarks: "The highest eulogiums have been made on the translation of James I. both by our own writers and by foreigners; and indeed, if accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, this, of all versions, must, in general, be accounted the most excellent. Every sentence, every word, every syllable, every letter and point, seem to have been weighed with

the nicest exactitude, and expressed either in the text or in the margin with the greatest precision." An eminent biblical scholar of our own country said, "I have compared it throughout with the originals, Hebrew, Greek and Syriac; and beg leave to judge and testify it to be a very excellent translation."* The translator of Lowth's "Prælectiones" thinks "there never was an instance of a translation, so very literal and exact, being read with such universal satisfaction and pleasure."† This remarkable effect is to be attributed, in no small degree, to the simplicity and purity of its style. "No writing in our language, as far as I know," observes the acute and learned Dr. Campbell, "is less chargeable with idiomatical phrases, vulgarisms, or any peculiarities of expression, than the common translation of the Bible; and to this it is in a great measure imputable, that the diction remains still so perspicuous, and that it is universally accounted superior to any other English book of the same period."‡ Bishop Lowth pronounced it "the best standard of our language."

This Translation has been in use two full centuries; and it is no small confirmation of its correctness, and of the respect and confidence to which it is entitled, that the numerous collections of ancient manuscript copies of the Bible, including the copy of the Law, recently brought from India by Dr. Buchanan,§ appear to furnish no various readings that materially affect any important fact or doctrine. Were a single text to be excepted, yet the *import* of this is believed to be consonant to other passages in the gospel. This is conceded by Michaelis, who, while he gives up the text referred to, adds, "but the doctrine contained in it is not therefore changed, since it is delivered in other parts of the New Testament. This very doctrine, instead of being shaken by the collections of Mills and Wetstein, has been rendered more certain than ever."‖ Learned divines, a century ago, were alarmed at the immense number of various readings in the ancient manuscript copies of the New Testament, and maintained that they must be denied, as inconsistent with divine inspiration; and the adversaries of christianity have been disposed to exult in this hopeful discovery. But the one had not sufficient cause of fear, nor the other, of exultation. "Experience has shown, that their discovery has shaken the foundation of no fundamental article of faith, but on the other hand has rescued numberless examples from obscurity."¶

It were foreign to the present design to take notice of the real or supposed defects of our Trans-

* President Stiles. † Dr. Gregory. ‡ Prelim. Dissert. to the Four Gospels.

§ The Hebrew, Samaritan, and Greek copies differ in the account of *the patriarchal ages*, recorded in Genesis. This copy, from India, agrees with the *Western* Hebrew copies in those verses in Genesis, and throughout the Pentateuch, so far as the MS. is entire; and thus proves the genuineness of our printed text. Yeates' Collation of an Indian copy of the Pentateuch.

‖ J. D. Michaelis Introd. to N. Test. Marsh's edit. i. 266. The text referred to is 1 John v. 7.

¶ Ibid. 260, 265. Wetstein was of the same judgment: "Variationes illæ in tenuissimis plerumque apicibus consistunt." Nov. Test.

lation. They are principally such, as respect the language, which, in some instances, has become obsolete; or such as respect oriental customs and manners, which were less known to Europeans two hundred years ago, than they are at the present day. Whatever these defects are, they have not been thought of sufficient importance to render a new translation either necessary, or expedient, in order to a general distribution of copies of the English Bible. By a fundamental law of the *British and Foreign Bible Society*, and by a regulation of the *Bible Society of Massachusetts*, copies of no other English version than this are to be circulated.*

On the whole, the reader, who cannot examine for himself the original languages in which the scriptures were written, has reason to feel assured, that when he is reading the English Bible, of the common translation, he may receive it, "not as the word of man, but, as it is in truth, the word of God."

REFLECTIONS.

In this short survey, we perceive some of the causes which, in former times, prevented or retarded the translation and distribution of the scriptures; and hence also we may account for the long delay of christians in associating for these benevolent purposes. We see reason, also, for devout thankfulness and praise to Almighty God, that the chains, in which christians were long fast bound by the Romish hierarchy, were broken by the reformation; that the Bible is now acknowledged by Protestants to be the only rule of faith and practice; that copies of this holy book, are, by the invention of printing, multiplied with the greatest facility, and to an incalculable extent; that, instead of a disposition to keep it *from* the common people, there is a zeal enkindled throughout a great part of Christendom to impart it *to* them; and that so many societies are, at length, formed for this angelic design.

The noble Institution, devised since the commencement of the present century, promises more, in all its extensive influence and results, than all the efforts of Christendom had done during centuries before. In the short period of ten years, the British and Foreign Bible Society issued from its depository in London 390,323 Bibles, 595,000 Testaments, in all 985,323 copies, exclusive of about 41,525 circulated at the charge of the Society from depositories abroad, making a total of one million, twenty six thousand eight hundred and fifty copies. In England it has printed the scriptures at its own expense, in 14 languages; in Europe it has largely aided the printing of them in 14 languages, and in Asia it has promoted by liberal and repeated contributions the translation and publication of them in 15 languages, beside several dialects, not enumerated. It was recently proceeding to print a translation of some portion of the scriptures into Ethiopic, and of the New Testament into Syriac. The last was under the superintendence of Dr. BUCHANAN—a name, dear to the friends of philanthropy and reli-

* On the question of "the expediency of revising our present translation," see bishop Newcome's Hist. view of the English Biblical Translations, &c.

gion throughout the christian world. But it hath pleased God to take to his rest this faithful servant, from the midst of his labours. How must INDIA weep at the loss of a christian philanthrophist, who traversed her extensive and trackless regions, and penetrated her awful temples and dark recesses, to impart to her the light of Divine Truth; who, by argument and eloquence, inspired his countrymen with zeal for her illumination; and who expired while preparing for her the word of life! . . The result of these operations has been, "that many countries remotely distant from each other and from the parent source of supply have already been furnished with copies of the scriptures in their respective languages; and means have been created for insuring, under the auspices of Divine Providence, a diffusion of the same blessing among those nations on which the sun of revelation has never yet risen."

Let the view, then, we have taken of the past, contrasted with the present state of the christian world, deeply impress us with a sense of our *privilege*, and our *duty*. It is our privilege, that we may obtain easy possession, and have the freest use, of the Bible. This sacred book, copies of which were once so rare and expensive, may now be procured, like its own waters of life, "without money and without price." This book, once locked up in monastic cells, is now brought forth into light, and may be known and read by all men. This book, once chained fast within the chancel of the church, is now brought into our families and closets. This book, once denied to the inferior classes of society, is now gratuitously distributed, as the gospel was first preached, *to the poor*. This book, once kept in an unknown tongue, is now given to us in our own. How highly ought we to prize our distinguished privilege! How diligently ought we to "search the scriptures," which furnish so divine a light, to guide our feet through the pilgrimage of life, to irradiate the valley of the shadow of death, and to conduct us to celestial felicity and glory! With what humility and meekness ought we to receive the truths, and obey the precepts, of this Inspired Volume, that it may, with the blessing of God, promote our improvement in all christian virtue, and make us "wise to salvation!"

Next to this duty of improving the word of life ourselves, it is incumbent on us to impart it to others. There are thousands in our own, and millions in foreign countries, who are destitute of this invaluable book. Who is there, that will not contribute something towards their relief, in this "famine, not of bread, but of the word of the Lord?" Every Bible, we give, may be the means of enlightening some mind, of purifying some heart, of reforming some life. It may pour consolation into the bosom of sorrow; it may "bind up the broken hearted;" it may impart patience to the sick, resignation to the afflicted, contentment to the poor, fortitude to the fearful, and hope to the desponding. It may deprive death of its sting, and the grave of its victory. It may "save a soul from death, and hide a multitude of sins." FREELY YE HAVE RECEIVED; FREELY GIVE.

LAVATER'S SECRET JOURNAL.

In a former volume of this work we gave the character of John Casper Lavater. At the beginning of the year 1769 he formed rules for his daily conduct, and determined to keep a Secret Journal of every thing which might have a remarkable influence upon the improvement of his moral character. Some part of his journal however by some means fell into the hands of a person who took the liberty to publish it to the world. It is written with great apparant simplicity and integrity, and discloses his faults as well as his excellencies, and many faults which otherwise would not have been known to his most intimate friends until the day of judgment. By careful self inspection respecting his temper and motives, and his feelings on different occasions, he found much to censure; nor was he sparing in condemning himself for whatever he found amiss. As in water face answers to face, so does the heart of man to man; and perhaps no christian can read the Journal of Lavater without being reminded of many similar defects in his own character.

From his own account it appears, that he was of an irritable temper, and that this gave him much trouble and anxiety. In his Journal for the 23d of January, there is something worthy of the consideration of every man of a petulant temper.—We shall abridge his account of the facts recorded, to make room for his reflections.

"My servant asked me after dinner whether she should sweep my room—'Yes—but you must not touch my books nor my papers.' This I spoke not with the gentle, mild accent of a good heart.—'Is my room not swept yet?' I exclaimed at the foot of the stairs. Instead of waiting patiently for an answer, I ran up stairs, and on entering my room the servant overturned an inkstand. She was very much terrified; and I called to her in very harsh terms! 'What a stupid beast you are! Have I not positively told you to be careful?' My wife followed me up stairs slow and fearful. Instead of being ashamed, my anger broke out anew—'My dear husband, you hurt your health, my dear,' she said, with inexpressible tenderness. I remained silent, and at last began to weep. What a miserable slave to my temper I am! I dare not lift up my eyes! I cannot rid myself of the dominion of this sinful passion. 'But, my dear, replied my wife, consider how many days and weeks pass without your being overcome by your anger. Come along with me, and we will pray together.' She went with me into the closet praying so naturally, fervently, and so much to the purpose, that I thanked God sincerely for that hour, and for my wife."

On these facts Mr. Lavater wrote in his journal the following reflections.

"God was present when I gave vent to my anger; the most holy and meek Savior has witnessed

the unbecoming and wild eruption of my passion; Jesus Christ, to whom I have vowed a hundred and a thousand times, to be more on my guard against that passion—Jesus Christ, who had already forgiven me many premeditated sins, which were a thousand times more glaring—Jesus, amid the most painful sufferings that could be inflicted upon him, exclaimed: *Father, forgive them!* He has witnessed my uncharitable and shameful passion and bitterness. He saw me, although I did not see him; he has heard my words; the whole disorder of my abominable, incensed heart, was laid open before his flaming eyes. The holy angels too, who are constantly resorting to this earth, and return joyfully to heaven, when they behold the sincere repentance of a sinner upon earth—they too have been present. Alas! you could not but turn your face from me, ye friends to virtue, ye heroes in meekness and love; and if now you should return to my happy friend with sorrowful looks, and if he should inquire the reason of it—O! how am I covered with shame!—O! turn your faces again to a sinner, who begins to weep that he has sinned in the sight of God and heaven!

"And thou, satan, didst rejoice, when thou sawest me in a passion—Horrible idea to have made heaven weep, and hell rejoice!—I have not acted as a future citizen of heaven—not as a disciple of Jesus Christ, but as a child of hell, as a follower of satan!

"My soul too I have disordered and ruffled! immortal like herself is the impression, the venomous impression, which sin has made upon me, if Jesus Christ blots it not out again, through the power of his omnipotent spirit.

"Every repetition of a sin; every repeated eruption of a passion, improves the heinous habitude, of sinning without compunction.

"And if I should die, or be surprised by death, in such a situation of mind, O! my God, make me very sensible of the insufferable horror of that idea; let me sensibly feel the shame and terror at myself, which would seize me, if I should be summoned before thy most holy tribunal; and view, in the bright light of thy presence, the horrors of my own heart.—And the impression which my anger may have made on the heart of my servant (not to mention the secret grief which it has caused to my tender wife) —how fatal can it be! which is so much the more to be feared, as it has been produced by a man, of whose probity and virtue she has no mean idea! How much easier will she now suffer herself to be ruled by similar passions.

"What renders this accident still more vexatious to me, is the idea: *how good, how excellent my behavior would have been if I had remained cool and moderate!*—if I had been prepared for an accident of that kind, and considered how easily one can commit such a slip! if I had asked myself, *how would thy Lord and Master have behaved in such a case? or how wouldst thou act if his presence were visible to thee?* If I had awaited the easy answer to that question, and really directed my thoughts to this my Lord and

Master—'O Lord, imprint the image of thy meekness deeply upon my soul! Let thy spirit be active in my heart! bestow upon me the most precious of all gifts in heaven and upon earth—*thy mind!*' If in that situation of mind I had stept into my room, and taken care not to do it while I perceived the least uneasiness, or inclination to anger, in the remotest recesses of my heart—if then I had said to my servant, in a mild accent, 'it seems you have had a little accident! Well! well! I do not think it will be of consequence, and if you should have damaged my papers, I will not scold you, Kitty; I know you did not do it designedly, and you will be more careful in future.' O God! how easy should I be now! how many vexations could I have avoided! with how much pleasure would the holy angels—would Jesus Christ have looked upon me! how much should I have been improved by a single victory of that kind! what a strength should I have acquired against any future trial! and what an example could I have set!"

THE SPIRIT OF CHRISTIANITY.

The spirit of christianity is that which constitutes a man a true christian, always and every where, at Rome or at Geneva, in his church or in his family, in the cloister or in the forum, in his prayers or in his pleasures, in all his strength, or in the less fainting exercises of his mind. It will be my present object to give some characteristics of the christian spirit.

First. The spirit of our religion is a spirit of faith. This ever has been and ever must be the earliest principle of a religious character. This faith approximates what is remote, illustrates what is obscure, makes us to see what is invisible, to feel what is intellectual, and to realize as present what is future. It is the substance of things hoped for and the conviction of things unseen.

The spirit of faith is also a spirit of confidence in Jesus, as the Messiah, like that of a child in the paternal character of a father, like that of a pupil in the superior wisdom of a master, and perhaps still more like the confidence which a man, seized with an infectious disease in a foreign land, would place in the care and prescriptions of a native physician.

The christian feels the highest trust in the wisdom of God, and a tranquillizing persuasion of the perfect benevolence of his designs; and confides in the truth of divine revelation—in the doctrines, the promises, and the threatenings of the gospel. He anticipates with as strong a confidence the retributions in a future life, as he expects the events of the next week or the next morning. Hence all he enjoys and all he suffers, he enjoys and suffers with some remote or imme-

diate reference to his future existence. In taking a view of his own life, he cannot help including in it at every glance ages beyond the tomb. It is the privilege of faith to furnish light, in regard to future existence, and to give the believer confidence respecting things of which others never think but to doubt.

Faith however is not a spirit of credulity, but of comfortable trust; not of presumption, but of tranquil hope; nor of dogmatism, but of legitimate conviction. Deprive man of this faith, and his situation is like the babes in the wood—he wanders for a while, then lies down at last, and men cover him with dust.

Second. The spirit of christianity is a spirit of devotion. God, who compasseth the path of his servants, is in all their thoughts. The christian sees every thing in God, the ordinary as well as extraordinary, the minute as well as the vast, the painful as well as the pleasant, the material, the intellectual, the past, present and future. To him all other objects are secondary, God is the ultimate—He cannot look upon the works of nature without having his thoughts rise to the great Author of all things. All the happiness which meets his observation, the health and activity of the inferior order of creatures,—the fruitfulness of the soil, the sunshine and the rain, the seed time and the harvest, remind him of God, as we see an absent friend in the place where he sat, the books he has read, the lines he has written, or the tokens of remembrance he has left us.

The devotional taste is a faculty equivalent to the possession of a new sense; for it colors all the objects of contemplation with the light of heaven. As a painter traversing a fine landscape receives sensations of delight which never reach the mind of a common observer; so the various appearances and events of the world strike the imagination of a pious man in the light which falls from above. It is this spirit of devotion which consecrates the habits of a man's mind, and lifts him into such a sphere that angels may hold converse with him. He takes a station among the orders of God's creatures, which the worldly, however dignified by fame or flattery, may look up to with reverence.

The peculiar character of christian devotion is filial. The access to God is free; for the Mediator has entered before us to his seat. Every embarrassment is removed from the sincere votary, and our worship may be henceforth frank, filial, simple and reverential.

Third. The spirit of christianity is a spirit of love. If there ever was a scheme which had love for its origin, its tendency and its consummation, it is the gospel. The man who embraces it, shares a benefit with millions; and shares too, but cannot diminish it by partaking. It is impossible for a man who is interested in the mediation of the Son of God, ever to feel as if he were alone in the world. He is bound to others by that pure union, which is unknown to those grosser companies into which men combine. He loves all that God loves, all for whom Jesus died;

he aspires to good which competitors cannot envy, or time moulder, or the crush of nature affect.

Christianity connects a man so intimately to the happiness of the universe, that the christian sacrifices without a sigh innumerable personal accommodations to this comprehensive object of benevolence, *the recovery of human nature.* The ties which unite him to God, and to Jesus Christ, and to his brethren, are exposed to none of the emulations and jealousies which imbitter so much the peace of society; for he must inevitably grow rich himself as well as enrich others, by every privation to which he submits for the sake of those for whom Jesus suffered.

It is impossible for a man not to find exquisite satisfaction in the exercise of christian love—in loving his brethren as Christ has loved us all. In keeping his commandments there is great reward. Love, love is the fulfilling of the law.

Fourth. The spirit of christianity is a spirit of joy. Not that the tranquillity and happiness of a christian is not liable to be disturbed by the pains and sicknesses of human nature, or that he exhibits the inconsiderate folly of the perpetually riotous and gay, or that he should expect uninterrupted extacy and ravishing delights. But the state of his affections should be that of elevated tranquillity. To rejoice in the parental character of a being of whose presence you can never be unconscious, and of whose protection you can never despair, or whose direction of your lot you can never suppose to be otherwise than ultimately merciful and just, is surely all that can be necessary to permanent joy. The disciple too rejoices in his triumphant Master, whom the wicked could not destroy, whom the grave could not hold. The character of Jesus is so brought down to the love and comprehension of frail men, that we may share in his anticipations and feel something of the joys of his exaltation.

It is the spirit of christianity to rejoice in the present, the past and the future. In the present, because our joys and sorrows, pains and pleasures, are not at this moment ultimate, but means to a future end. The christian rejoices in the past, because he has found in his own experience that what he once esteemed sufferings are truly pleasures in retrospection; and what he regarded as mistakes proved wisdom, and disappointments blessings in disguise. He rejoices in the future, because it is God's, and God's only; and as he approaches the period of his own dissolution he finds the western hemisphere lighted up with the breaks of setting luster, and to God one day is as a thousand years, and a thousand years as one day.

Let us now look into the world and see whether much of the symptoms of christianity can be discovered. Do we discover a spirit of faith in that ignorance which oppresses so many minds, or that indifference which locks so many hearts against subjects of infinite importance? Is it a spirit of faith which dictates so

many murmurs against Providence, or so many cavils against christianity!—which sends so many out of the world in brutish stupidity, and so many more in all the fearful anticipations of an awakened conscience? Is it a spirit of faith which suffers so many to live and die aspiring, vain, avaricious, sensual?

Is the spirit of devotion exhibited in that state of society where prayer is coldly performed, or commonly neglected? where the name of God is irreverently profaned in the streets, and his day eaten up in secular or sensual occupations, or mere noise and amusement?

What think you of the influence of christian love? Is it to be seen in our contests for power and place, or in our jealousies, our schisms, our factions and calumnies—our hard accusations and unworthy prejudices? Is it a spirit of love which dictates the acts of overreaching, the cheats in trade, and the lust for overtopping one another in the shows and vanities of life? Is it a spirit of love which produces insults and injuries, wrangling and contention among men who bear the christian name?

If these things are not the fruits of faith, devotion and love, how important is a reformation! How desirable that those who name the name of Christ should be his disciples indeed.

B.

A DIALOGUE ON REVIVALS OF RELIGION.

Amicus. What, my friend, is your opinion of revivals of religion? Are they desirable, or not?

Benevolus. I think they are very desirable events; and when they take place in any society, they afford just ground for joy, gratitude and praise.

A. I have had serious doubts on the subject. I have seen so many things on such occasions which appeared to me the reverse of a christian temper, and which were calculated to lead people to wrong conclusions respecting their own character, that I have questioned with myself, whether I ought more to rejoice, than to mourn.

B. In what, sir, does real religion consist?

A. In loving God with supreme affection, and our neighbors as ourselves. This love with its proper expressions comprises, I think, every thing which deserves the name of "pure and undefiled religion."

B. By a *revival* of religion, then, I should suppose ought to be meant, a revival of that love in which religion consists; and that nothing short of this should be called a revival of religion. Can it then be to you a matter of doubt, whether revivals of religion are desirable?

A. Not in your sense of the phrase; but this, I think, is not the common acceptation of the words.

B. If religion consists in *love*,

what other acceptation can be reasonably admitted? Surely I know of none. There may indeed be considerable attention to religious subjects, to meetings, and to external forms, without any genuine revival of love. But there is ever as little of real religion as there is of love; and 'what is the chaff to the wheat?'

A. It would, I think, be of great service, if your views of a revival of religion should become universal. To such revivals I have no objection. But in many of the scenes which have been called revivals of religion, I have witnessed much that has appeared to me the reverse of love. Not only preachers, but supposed converts, have indulged in the most unkind and reproachful language respecting ministers and private christians of an exemplary character, who happened to be of a different sect or opinion from their own. Indeed I have heard much on such occasions that appeared to me of the nature of self-exaltation, and reviling of others.

B. So far as such things are indulged, the scene may more properly be denominated a revival of delusion, than a revival of religion. True religion disposes to self inspection and humble views of ourselves. It also softens the heart towards others, and excludes censorious judging and abusive language.

A. What has shocked me most of all on such occasions is this—I have heard persons give vent to their bitter and uncharitable feelings towards others, in their addresses to our heavenly Father, whose prerogative it is to judge the heart, and whose mercy is displayed even towards the evil and unthankful.

B. Such things are indeed very unbecoming at all times. But we should be careful on such occasions, not to censure every thing, because we perceive some things amiss; nor to applaud every thing, because some things are commendable. To make proper distinctions is the part of wisdom and prudence. When we consider how great a portion of people in our country, evidently live as without God in the world, we cannot deny that it is desirable, to see their attention called up to the concerns of the soul and eternity. And considering what mankind are—how prone to be misled by their passions and prejudices—it will not be wonderful, that some disorders and improprieties should appear, when much attention is excited. A great degree of excitement in a community composed of various descriptions of people—whatever may be the *cause* or the *object*—will ever be accompanied with some things disagreeable. But when unusual attention to religious subjects takes place in any society, much is depending on the character of a teacher.

A. That is very true. I have observed the very different effects under preachers of opposite descriptions. If a preacher is boisterous and censorious, such will probably be the character of his supposed converts. But if he discountenances such things by precept and example, this will probably appear in the fruits of his hearers.

B. So when a preacher makes genuine religion to consist in a

belief of the disputed points which distinguish his own sect, his supposed converts will generally do the same; and instead of displaying the meek, humble, and benevolent spirit of the gospel, they will become self sufficient wranglers for the peculiar tenets of their sect, and cursorious judges of other men's hearts. But if the preacher is himself a humble disciple of the Lord Jesus, and teaches his people that the genuine fruits of the spirit are 'love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance"—and that there is no more religion than there are of such fruits—we may expect to see his supposed converts walking in love towards each other, and towards all their fellow men. That love which is confined to a sect, is *sectarian love*, and is of a very different nature from that which was exemplified by the Savior, who gave himself a ransom for all. It is also very different from the love of our heavenly Father, whose tender mercies are over all his works. It surely ought never to be forgotten, that we are required to be "followers of God as dear children," and to "let the same mind be in us that was also in Christ Jesus." As an unkind, censorious, and self-sufficient spirit, is the reverse of the spirit of the gospel, we should guard against it with as much care as we should against infidelity or a contagious and mortal disease.

A. In your sense of a *revival of religion*, it seems to me that there is some room for it among the ministers of the gospel.

B. That I think will not be denied by any of them who are worthy to be called the ministers of Jesus Christ. And nothing in my opinion which may be regarded as *means*, would have a greater tendency to produce revivals of real religion among other classes of society, than a general revival of brotherly love and christian fellowship among the clergy of different sects.

A. I am so well pleased with your views, that if you have no objection I think I shall write them down, and try to get them inserted in the Christian Disciple.

B. I can hardly think that my thoughts on this subject are new or very uncommon; but if on reflection you shall be of opinion that they would be useful, I have no particular objection to their being published.

ANDREW DUDITH TO THEODORE BEZA.

"You contend that scripture is a perfect rule of faith and practice. But you are all divided about the sense of scripture, and you have not settled who shall be judge. You say one thing, Sancarus another. You quote scripture, he quotes scripture. You reason, he reasons. You require me to believe you. I respect you; but why should I trust you rather than Sancarus?

You say he is a heretic; but the papists say, you are both heretics. Shall I believe them? They quote historians and fathers; so do you. To whom do you all address yourselves? Where is the judge? You say the spirit of the prophets are subject to the prophets; but you say I am no prophet, and I say you are not one. Who is to be judge? I love liberty as well as you. You have broken of your yoke, allow me to break mine. Having freed yourselves from the tyranny of popish prelates, why do you turn ecclesiastical tyrants yourselves, and treat others with barbarity and cruelty, for only doing what you set them the example to do? You contend that your lay-hearers, the magistrates, and not you are to be blamed; for it is they who banish and burn for heresy. I know you make this excuse; but tell me, have you not instilled such principles into their ears? Have they done any thing more than put in practice the doctrine you taught them? Have you not told them how glorious it was to defend the faith? Have you not been the constant panegyrists of such princes as have depopulated whole districts for heresy? Do you not daily teach that they who appeal from your confession to the scripture, ought to be punished by the secular power? It is impossible for you to deny this. Does not all the world know, that you are a set of demagogues, or, to speak more mildly, a sort of tribunes, and that the magistrates do nothing but exhibit in public what you teach in private? You try to justify the banishment of Ochin, and the execution of others, and you seem to wish Poland would follow your example. God forbid! when you talk of your *Augsburg confession*, and your *Helvetic creed*, and your *unanimity*, and your *fundamental truths*, I keep thinking of the sixth commandment, THOU SHALT NOT KILL."*

POETRY.

For the Christian Disciple

WILD FLOWERS.

Flowers of Spring! again ye bloom,
Starting from Winter's icy tomb,
Ye burst to life anew!
Flowers of Spring! ye charm mine eye,
Ye turn my though from vanity,
And purify their hue.
What though around you howls the storm,
While sullen clouds the sky deform,
And hide the genial ray,
Which erst your slender stems cares'd,
And glanced upon your snowy vest,
And gave you to the day.
To me ye rise with hue more fair,
Than all the garden flowrets bear,
Though deck'd by toil and art;—
To me ye speak a touching strain,

* Dudith and Beza were both clergymen, they had both dissented from the papal church, and on some points they differed from each other. At the time the letter was written Dudith lived in Poland and Beza at Geneva.

Let not the warning sound be vain,
Nor unimproved my heart.

"I am," (one speaks,) "a slender flower,
I blossom in a stormy hour,
But yet the almighty hand,
Which guards the mazes of the spheres,
And mighty forms triumphant rears,
My little birth has plann'd.

"Turn not on me a careless eye,
Nor unregarded let me die,
For I perchance may yield
Comfort to thy bewildered mind,
A solace holy, pure, refin'd,
Caught from a higher field.

"Like mine thy path with danger teems
And mid thy most romantic dreams
The breeze of fate sweeps by,
And some fair leaf that grac'd thy breast,
Though fondly nourish'd and caress'd,
Like all things past must die.

"Exulting in the charms of youth,
Thou fancy'st all is bliss and truth,
And hope's gay blossoms rise;
But foot-steps careless wander by,
And crush'd without a passing sigh
The slender flowret dies.

'And one will come with gentler guise,
And cull thy sweets with soft supprise,
And take thee to his breast;
But if one little bloom should fade,
He'll cast thee to thy native shade.
Till death provides thee rest.

"Yet shrink not from the gloomy view,
Which grave experience pictures true,
By storms and tempests driven;
Dark is the sky-exploring glass,
Through which the rapid glance must pass,
To view the stars of Heaven.

"The vest to me, which nature gave,
Unsullied by pollution's wave,
I must preserve from stain;
My golden master in the sky
Bursts through the clouds with smiling eye
And gives me strength amain.

"So thou who bearest the Christian flower,
Which blossoms in the bleak cold hour
When earth yields nought to bless,
Must view the heavens with constant eye
And catch HIS beams who dwells on high,
The Sun of Righteousness.

"And keep the heart with pious care,
Which pure and holy thou must wear
Enshrin'd a sacred trust.—
If spotless, it will bloom in Heaven
When thou to higher spheres art given,
—And I am nought but dust.—"

Watertown, May 20, 1815.

"*Our Father, who art in heaven.*"

"Art thou my Father?—then no more
My sins shall tempt me to despair;
My Father pities, and forgives
And hears a child's repentant prayer.

Art thou my Father?—Let me strive
With all my powers to learn thy will;
To make thy service all my care,
And all thy wise commands fulfil.

Art thou my Father?—Teach my heart
Compassion for another's woe,
And ever to each child of thine
A brother's tenderness to show.

Art thou my Father?—then I know
When pain, or want, or griefs oppress;
They come, but from a Father's hand,
Who wounds to heal, afflicts to bless.

Art thou my Father?—then in doubt
And darkness, when I grope my way,
A light shall shine upon my path,
And make my darkness like the day.

Art thou my Father?—then no more
Tremble my soul at death's alarms;
He comes a messenger of Love,
To bear me to a father's arms."

RELIGIOUS INTELLIGENCE.

Extracts from the Appendix to the eleventh Report of the British and Foreign Bible Society.

From the Rev. R. Pinkerton.

Amsterdam, June, 27, 1814.

I ARRIVED at Leyden about eight in the evening of the 23d inst. I went straight to Professor Tideman, explained to him the object of my visit, and conversed freely on the principles and operations of the British and Foreign Bible Society. He then produced me a number of large folios in Latin, French, and German; out of which I collected the following interesting particulars concerning Hali-Bey, and his translation of the Bible into Turkish.

Hali-Bey was born in Poland in the beginning of the 17th century. His real name was Albertus Boboosky. While a youth, he was stolen by the Tartars, and sold to the Turks at Constantinople. By them he was educated in the Mahometan Faith, and when he grew up, became First Dragoman, or Translator, to Mahomet IV. He understood *seventeen* languages, and is said to have spoken in French, German, and English, like a native. He was very fond of the English language; and, at the request of Mr. Boyle, translated the Church of England Catechism into the Turkish. He also composed different works himself, several of which have been published. But the chief of Hali-Bey's works is his *Translation of the whole Bible into the Turkish language.* This was undertaken at the instigation, and under the direction of the famous Levin Warner, who was the Dutch Ambassador at the Court of the Grand Sultan at that time: and the Translation appears to have been completed about the year 1666, the very year in which Seaman's Translation of the New-Testament into Turkish was printed at Oxford. Hali-Bey's Translation, corrected and ready for the press, was sent to Leyden by Warner, in order to be printed: but this has never yet been done, and it still remains in the Library of that University, among their valuable Collection of Oriental Manuscripts.

Hali-Bey also wrote a Grammar and Ditionary of the Turkish language; but I have been unable, as yet, to learn what is become of them and the Church Catechism. This wonderful man intended returning into the bosom of the Christian Church; but died before he accomplished his design.

I went with the Professor to the Library, where, amidst a multitude of rare and valuable Oriental Manuscripts, I found two full copies of the Bible in the Turkish language.

Hali-Bey's Translation is complete, and is written in a beautiful and legible hand, so that I found no difficulty in reading it, every letter and every point being most distinctly marked. I compared several passages with Seaman's Translation, and found that they were two distinct Translations, although made nearly at the same time. Hali-Bey's Translation is more free, and not so cramped and verbal as Seaman's. In every point of view, I consider Hali-Bey's Manuscript, should we procure it, a most valuable treasure for the promotion of the cause of the British and Foreign Bible Society; and trust, when it is revised by one or two able Turkish scholars, who can be easily obtained in the Levant, it may be put to the press: for, according to the history of the Manuscript, it was prepared for the press before it was sent to Leyden. But I shall be more particular about it, when it shall please God to put us in possession of it, or at least a transcript thereof.

From the same.

Berlin, Aug. 2, 1814.

THIS evening, between the hours of seven and nine, in the English Tavern, the *Prussian Bible Society* was established, in an assembly consisting of some of the first characters in both

Church and State. I opened the meeting with an Address, in which I explained the object, principles, and progress, of Bible Societies. Afterwards I read the Regulations proposed, of a Bible Society for the whole Prussian Dominions, which were unanimously adopted. No sooner was the sign of unanimous approbation given, than the first Clergyman in the city, Probst Hanstein, rose with a Bible in his right hand, and pronounced one of the most eloquent and appropriate speeches which I have ever heard on any similar occasion. Emphatically pointing at the Bible, he represented, in colours most striking and awful, the floods of infidelity and wickedness, the ravages of war, and the accumulated miseries, under which the Prussians and the other nations of Germany had suffered for so many years; and pointed out, as the sourse of all these iniquities and sorrows, the disrespect, yea, contempt, which had been poured upon the religious and moral principles contained in that best of all books—the Bible. After this eloquent and animating speech, His Excellency Lieutenant General Von Diericke, Tutor to the Crown Prince of Prussia, was chosen President. Four of the Ministers of State were chosen Vice-Presidents, and afterwards a Committee of twelve Directors, and three Secretaries, and a Treasurer. The whole business was conducted truly in the spirit of the cause; and, I humbly trust, that the Prussian Bible Society, so instituted, at such an auspicious period, and in the capital of the kingdom, will ultimately be the means of dispelling the mists of error and infidelity, which have for many years enveloped every order of society in this country, and produced an awfully diversified scene of public and private misery.

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From the same.

Oct. 1, 1814.

THE first Annual Meeting of the Russian Bible Society was held on the 28th ult. in the Taurian Palace, one of the most beautiful in St. Petersburg. The Committee met about ten o'clock, in a chamber adjoining the large and richly-decorated hall, in which the Members and Friends of the Institution assembled about eleven. When the Committee was over, our President, Prince Alexander Galitzin, with the honorable the Vice-Presidents and Directors, entered the hall. It was particularly pleasing to see on the right, the first dignitaries of the Greek, Catholic, Armenian, and Georgian Churches, sitting in their sacerdotal garments in amity and peace, and met on such a glorious occasion. On the left were seated ladies and noblemen of the first rank in the Empire; and the other parts of the hall were filled with the other Members and Promoters of the Society of every rank and denomination. Our universally respected and beloved President opened the Meeting with a most able and pious speech of considerable length, which rejoiced the hearts, and enlivened the countenances of all present. His Excellency Mr. Papof, one of the Secretaries, then read the Report of the Transactions of the Society, and its seven Branches, which he had drawn up in a masterly manner, and which is filled with most interesting matter. The reading of it occupied about an hour and a half; the time was apparently spent in a high degree of mental pleasure. The universal silence, which prevailed while the Report was reading, then burst in mutual expressions of astonishment, gratitude, and joy, over the gloriously simple principles, and blessed effects of this beneficent Institution. An extract of your Tenth Report was then read to the Meeting by Mr. Turgeneff, the other Secretary; and the particulars were of such a nature as to rejoice the hearts, and strengthen the hands of all present to continue, yea, to redouble their exertions in the great cause, until the nations of the earth shall each be enriched with the Word of God in its own language. The King of Persia's letter was also read and heard with astonishment. Who in the Assembly could ever have expected to hear a letter read from a Mahomedan King, of the most encouraging nature, for the Russian Bible Society, in particular, at her first An-

niversary, whose sphere of operation includes so many nations that are the votaries of Islamism? This is, indeed, the Lord's doing, and marvellous in our eyes!

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From a German Sailor, to a Correspondent in Hull.

Bornholm, May, 18, 1814.

You may perhaps recollect, that in the night of February 16, three Sailors called on you, to return you thanks for all the kindness you had shewn them, and more especially for the Bible you gave us, as we were unable to pay any thing for it. After having gone to sea, our vessel was taken by a Danish Privateer, and we were confined to a prison, in which my two companions died. One of them, Richard Duedeman, thus addressed me the day previous to his death: "I am convinced that I must soon die, and am, I trust, prepared for my departure; but I should like, once more, to write a few lines to my Minister, and thank him for the Bible, that blessed book which points out the way to heaven. Had I not obtained possession of it, I do not think I should have been saved. When, in the 15th chapter of the Gospel of St. Luke, I read the Parable of the Prodigal Son, I was led to consider myself completely in the light of that son; but, blessed be God, I found consolation in applying those words to myself—'This man receiveth sinners, and eateth with them.' I should wish my wife to have my Bible, and diligently to read in it; for in this world I shall never see her face again, nor those of my children: yet, notwithstanding all this, I may confidently exclaim with the Apostle: 'I have a desire to depart and to be with Christ.' Blessed be God, for having conducted me to England; and may his richest benediction rest on all those who so kindly supply the poor with Bibles!" In this affecting manner he expressed himself, even in the last moments of his earthly existence, whilst tears of gratitude, both towards God and man, streamed down his eyes. He died on the 13th of May, at four o'clock in the morning. My other companion followed him the next day. His name was Thomas Rode, who expired in the midst of thanksgivings to God, for having favored him with an opportunity of receiving a Bible; and, whilst he fervently implored an especial blessing on those kind benefactors of their poor fellow-creatures, who thus were engaged in dispensing among them the Bread of Life, some of his last expressions were: "I feel most comfortable and happy in my mind. O, my Lord Jesus! receive and take me to thyself. Thou hast prepared me for death; preserve my faith unshaken, till it shall please thee to receive me to thy kingdom. Blessed be God, and the Father of our Lord Jesus Christ. Oh! that all men might get a Bible: to me it proved a cheering companion in the solitary hours of my confinement; it was a refreshment and consolation to my mind."

Thus my companions died. But what do I say?—they are not dead, they live infinitely happier than myself. I cannot but thank God a thousand times, that you have given us a Bible. Convey my sincerest thanks to those who sent you so many copies of this Holy Book to distribute among the poor: we cannot reward them, but God will.

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From the St. Petersburg Bible Society.

June 17, 1814.

The new donation of 1,000*l.*, which the Committee of the British and Foreign Bible Society has been pleased to offer to the Bible Society of St. Petersburg, and of which you make mention in your letter, is a new proof of that zeal which always distinguished the Members of the London Committee in promoting the knowledge of the Word of God over all the world. The Bible Society of St. Petersburg is so much indebted to the encouragement they have received from the British Society, that they cannot but accept with gratitude this additional supply: especially as they engaged themselves in the very first year of their Institution, to undertake considerable enterprises, which can bear no delay, and to the executing of which, proportionable means are requisite.

The Committee of St. Petersburg have charged us, therefore, to desire you, Gentlemen, to present their most sincere thanks to the London Committee for their gift. The value of it is much enhanced, when we reflect upon the multifarious benefits you have already conferred on several of our infant Societies. As every letter and communication that our society receives from yours, breathes the most friendly concurrence in forwarding our common end, so your last letter, gentlemen, has caused the greatest satisfaction to our Committee; and all the Members of it were particularly affected by the expressions of that christian charity, which influences your actions, and induces you to propagate the Word of God in a country so far distant from Great Britain.

We can do no less than imitate your humane and Christian undertakings; and therefore we exert ourselves to procure a sufficient supply of copies of the Sacred Scriptures, in order to distribute them, at the lowest rate, to our fellow-countrymen in the vast Empire of Russia. To this end, the Committee of the St. Petersburg Society has already ordered the printing of the Scriptures in seven different languages, and the Committees of the smaller Associations are likewise advancing the printing of it in three other languages. We only desire that the success of these our undertakings, as well as the means to accomplish them, may answer the ardent zeal of our Committee.

What you are pleased to say, Gentlemen, about the fundamental principles of the Bible Society, that "the circulation of the Scriptures, without note or comment, is the very life of the Institution, which proposes to unite, in one harmonious confederation, those who differ from each other in their modes of intepreting the Word of God," is such an undoubted truth, that it requires no enforcement among those who venerate the Holy Books. We can have no other guide in supporting our Institution than your example; and we shall be attentive to profit by your concurrence in every improvement.

The St. Petersburg Committee has been informed that the Committee of the British and Foreign Bible Society are desirous of having 1,000 copies of the Armenian New Testament, now printing by our Society; they have therefore unanimously resolved to present them with the same, which they hope will be received as a small token of acknowledgment for the many gifts for which we are indebted to your Society, and of our readiness to co-operate most cordially with you, in promoting the great work of salvation. Our Committee have also resolved to proceed to print the whole Bible in the Armenian language, to which they have been induced by letters from the Armenian inhabitants of Russia, who have subscribed liberally to this Society, and are earnestly desirous of obtaining the Scriptures in their vernacular tongue.

The increasing demand for the copies of the Holy Scriptures makes it necessary for our Committee to request the Committee of the British and Foreign Bible Society to send us, on account, 3,000 copies of the (Modern) Greek New Testament. As for the Books in other languages, the Committee have already given a commission to the Rev. John Paterson, and they will write to him again about them.

The blessing of the Lord, which you are pleased, Gentlemen, to invoke on the endeavors of our Committee, has largely and visibly manifested itself upon your Society, by manifold successes in all your undertakings; and we heartily wish and pray, that the same grace of our Lord may continue to rest upon the Patrons and Directors of your Committee, and upon you, their fellow-laborers in this holy work, to make you all more and more the happy instruments of his goodness and wisdom, by circulating his Blessed Word throughout the whole world, and imparting it to all mankind.

We are, Gentlemen, with due regard, most respectfully, your humble servants and fellow-laborers,

BASILE PAPOF, } Secretaries.
ALEX. TURGENEFF, }

To the Secretaries of the British and Foreign Bible Societies.

From the Rev. William Milne.

Batavia, Java, March 23, 1814.

I left China in the ship James Drummond, on the 14th of February, with a Teacher, Type-cutter, and Servants. We had on board 456 Chinese emigrants, among whom I distributed 25 complete copies of the Chinese New Testament; and had the pleasure to see those Pagans reading in their own tongue the wonderful works of God! Perhaps these were the first twenty-five complete Chinese Testaments that ever were distributed. We touched at the Island of Banca, where the Chinese were landed. This Island is of considerable size; was formerly under the Sultan of Palembang; is now in the hands of the English, as one of the dependencies of Java, and at present chiefly valuable for its tin mines, in which the Chinese are mostly employed. The Chinese population in Banca, and at Palembang, may be upwards of 5,000. The English have a settlement at Palembang. Captain Court, (whose name you are at liberty to mention,) Sub-Lieutenant Governor, received me with much kindness, and cheerfully offered to aid me in the distribution of the Sacred Scriptures among the Chinese. I left with him 23 copies of the Chinese New Testament.

Three articles from the London Evangelical Magazine.

"*Jamaica.*

"By a letter from a gentleman at Spanishtown Jamaica, dated Feb. 21, 1815, we are informed that a proclamation has lately been issued by the House of Assembly, whereby any preacher or teacher (not a clergyman of the establishment) is made liable to a fine of 50*l.* for admitting any Negro to be present at his meeting house; and for a second offence, 100*l.*; and any Negro so offending, is to be punished with whipping for the first offence, and for the second, six months imprisonment." No. 284. p. 211.

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"*Captured Slaves.*

"According to law, all slaves taken in slave ships by our cruisers, are carried into the free settlement of Sierra Leone; where those who do not join the army or the navy, are placed in villages and have lands alloted them. Eight such villages have already been formed, containing about 2000 Negroes, including children. All these we trust will receive religious instruction." p. 212.

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"*War, Horrid War!*

"In a German publication, the loss of men, during the late war, from 1802 to 1813—in St. Domingo, Calabria, Russia, Poland, France, Spain, Portugal, Germany, &c. including the maritime war, contagious diseases, famine, &c.; is stated to amount to the dreadful sum of *five millions eight hundred thousand!!!*—O when, when will the time come that the knowledge of the Lord shall cover the earth, and men shall learn war no more! Hasten, O Lord, this golden age." No. 282.

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For the above articles we are indebted to a friend of humanity, who has assured us that they were correctly transcribed.

The *first* must excite the pity of every christian reader. But it may be a question, whether the poor negroes who are treated as brutes, are more to be pitied than their tyrannical masters; for there *will be* a day in which the *oppressor*, must stand at the tribunal of that God, who hears the cries of the oppressed, and in which those will have judgment without mercy, who have showed no mercy.

In the *second* article we find much to commend, But with respect to those Africans who are persuaded to "join the army or the navy," we sincerely doubt, whether their being captured and placed in such situations, to spend their days in killing their fellow

beings, is really preferable to being *sold as slaves.*

The *third* article fills the mind with horror. Admitting the correctness of the German calculation of the sacrifices made by war, in eleven years—the average *daily sacrifice* was 1444 human beings;—the average *weekly sacrifice* was more than 10,000;—the average *annual sacrifice* was 527,272.

At this horrible rate *human victims* are sacrificed by war, in those nations which are *called Christian!* The average *yearly sacrifice*, exceeds the last census of the whole population of New-Hampshire and Vermont and Rhode Island by17,986. The amount of sacrifice for the eleven years, exceeds the whole population of the United States in 1800, by 494,334. Yet these *Christian* nations can reproach the *Pagans* for offering *human sacrifices!* In view of such blindness on the part of christians, intelligent deists must either smile or weep. For it may be doubted, whether the whole habitable globe can furnish an instance of more palpable, or more deplorable delusion. Ed.

Norfolk Musical Society.

On Monday, 2 October, "*The Norfolk Musical Society*" held its first annual meeting at Randolph, and chose officers.

Rev. John Pierce, of Brookline, Pres.
Rev. Samuel Gile, of Milton, V. Pres.
Rev. Ralph Sanger, of Dover, Sec.
Rev. Josh. Bates, of Dedham, Chorister.
Rev. John White, of Dedham, } Vice-
Maj. Asa Gowen, of Franklin, } Chor-
Mr. Eben. Hunt, of Braintree, } isters.

At two o'clock, P. M. the Society met in the house of public worship, where, after a prayer and discourse by the Rev. John Pierce, of Brookline, a number of tunes and anthems of standard excellence in sacred music were performed to the gratification of a large and respectable assembly.

The object of the Society is to correct and improve their own and the public taste in psalmody.

Their plan is to have a meeting for recitation at Dedham, the shire town of the county, annually. At this meeting they agree, where the annual meeting shall be holden, which is to be in rotation in the several parishes connected with the Society according to the number of members from these respective parishes.

The more effectually to carry their purposes into effect, they recommend to separate the Society into divisions of two, three, or more parishes, as shall be most convenient, who may meet at stated intervals between the annual meetings to attend to the objects of the Society.

The Rev. Thaddeus M. Harris, D.D. of Dorchester is chosen to deliver the discourse, the next year.

It is confidently believed, that by a more general formation of similar societies, the public taste in sacred music might be greatly corrected, and essentially improved; this delightful part of divine service might be performed to incalculably greater effect; and some hopeful progress might be made toward banishing from our religious assemblies those light, unmeaning, irreverent airs, which have been too long both tolerated and encouraged among us, and substituting others more favorable to piety and less offensive to lovers of correct psamody.

Ordination.

In Gloucester, Rev. Levi Hartshorn. Sermon by the Rev. Dr. Dana of Newburyport: other services by Rev. Messrs. Abbot of Beverly, Barnard of Amherst, N. H. Parish of Byfield, Jewett of Gloucester, and Thurston of Manchester.—*Centinel.*

Candidates for the ministry in Cambridge and its vicinity.

Mr. Francis Jackson, Cambridge.
Mr. David Reed, do.
Mr. Joseph Allen, do.
Mr. Jonathan P. Dabney, do,
Mr. Samuel Gilman, do.
Mr. Thomas Prentiss, Cambridge,
Mr. Samuel Clarke, do.
Mr. Henry Ware, jun. do.
Mr. Rufus Hurlbut, do.